

THE CHRISTIAN'S WEEKLY MONITOR.

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AMERICAN BIBLE SOCIETY.

The friends of this Establishment have observed with much pleasure the liberal and cordial feeling which since its formation has been manifested in its favor by a large portion of the wise and good in our land. Of an extensive and growing interest in its prosperity an unequivocal evidence is daily afforded by the alacrity and unanimity with which Bible Institutions in almost every part of the Union are progressively declaring themselves auxiliary to the National Society, as well as by the pecuniary contributions to its funds, from societies and individuals, which are copiously flowing into its Treasury.

In our former Numbers we gave an account of the proceedings of the citizens of Boston and its vicinity in relation to the American Bible Society, which resulted in the most decided expressions of approbation of its objects and plan, and in the Massachusetts Bible Society's becoming its auxiliary.

The following public measure recently adopted in the same metropolis, sanctioned by the presence and countenance of some of the most distinguished characters of that state, is calculated to give still greater extent, respectability and tone to the public feeling in behalf of the National Institution. We have reason to expect it will be attended with the most beneficial consequences in advancing its interests in that populous and wealthy section of our country; and we hope this respectable example will be suitably improved in other sister states.

It is truly delightful to behold men of high consideration in society employing their talents and their influence to promote a cause which so eminently tends to glorify God and benefit mankind.

Christian Herald.

[The following is the public measure referred to above.]

FROM THE BOSTON GAZETTE.

THE BIBLE SOCIETY.

At a meeting of members of the legislature, and other gentlemen from different parts of the commonwealth, convened in the representatives room at the State House, on Friday evening, December 6th, for the purpose of

adopting measures for recommending the American Bible Society to the patronage and support of the public; his Excellency the Governor in the Chair; the Constitution of the American Bible Society having been read: the subsequent resolutions, with the preamble, after a debate of some length, were unanimously adopted.

PREAMBLE.

Having witnessed the unparalleled exertions which have been made within a few years past, to distribute the Holy Scriptures in many languages, among the poor and destitute, throughout several great and populous nations; having seen a great multitude of christians of all denominations, and scattered over both continents, embarking in the sublime enterprise of giving to every individual of the human race, the bible in his own language; and having recently beheld, in our own country, the institution of a national society which, from its suitableness to awaken public attention by the magnitude of its plans and operations; from the ease and efficiency with which it can print and distribute large editions of the Scriptures; from the facilities which it will possess for ascertaining the wants of the bible in different and remote parts of our widely extended territory; from the resources which it may ultimately enjoy; for the dissemination of the Scriptures throughout the whole American Continent, and in other parts of the world; and from its tendency to unite the truly benevolent among us in the pursuit of a great common object, and to harmonize christians of various denominations in one grand labor of love, seems destined to receive, as well as it deserves, the good wishes, the prayers, and the warm support of all the friends of the bible and of human happiness:

1. *Resolved*, That we regard these exertions with lively interest and devout thankfulness; that we most cordially approve of the formation of the American Bible Society, and that we will gladly co-operate as we have opportunity, in all such measures as may tend to increase its usefulness.

2. *Resolved*, That we consider it as an auspicious circumstance, that the Massachusetts Bible Society and other bible societies in this Commonwealth, have connected themselves with the National Society upon the terms proposed in its constitution, and have thus become in an important sense, its auxiliaries; that these local societies afford the readiest method of remitting funds to the general society, and in their turn are the most effectual distributors of the bible to the destitute within their respective spheres of action; and that it appears to us highly desirable, that bible societies, which have not yet connected themselves with the national institution should place themselves in a condition to confer and receive the benefits of this relation.

3. *Resolved*, That we earnestly recommend the formation of bible societies in counties or other convenient districts of this Commonwealth, where such institutions do not already exist, with the intention that these societies, hereafter to be formed, shall connect themselves with the national institution.

4. *Resolved*, That we recommend the establishment of a Branch Society, in every town, and of a Bible Association in every neighborhood, to which persons in moderate circumstances may contribute a small sum periodically, so that these channels of beneficence may afford to every man a regular conveyance for his charity to the treasury of some Auxiliary Society and thus may be exhibited the imposing spectacle of a whole community engaged, with one heart and one mind, in the same exalted work of benevolence.

5. *Resolved*, That we recommend to the clergy, and to all others who may have the opportunity and the means to diffuse as widely as possible, information on this important subject, that the great want of bibles may be known, proper measures be taken to supply these wants, and the public be excited to exertions corresponding to the exigency of the case and the value of the gift intended to be bestowed.

After the adoption of these resolutions, the following votes were passed unanimously.

Voted, that Alden Bradford, Esq. Rev. Wm. E. Channing, Jonathan H. Lyman, Esq. the Secretary, and Gen. John Whiting, be a Committee to adopt such measures as they may deem proper for carrying these Resolutions into effect.

Voted, that the secretary be requested to cause the proceedings of this meeting to be published in the several newspapers in this town, and that he transmit an attested copy to the secretary of the American Bible Society.

Voted, that the thanks of the meeting be given to his Excellency the Governor, for consenting to preside on this occasion.

The meeting was then dissolved.

Attest,

CHARLES LOWELL,
Sec'y of the Meeting.

The committee above named, have thought best to subjoin the plan of a branch society and a bible association, such as is recommended in the above resolutions, with a few remarks.

BRANCH SOCIETY.

INTRODUCTORY REMARKS.

The present age is distinguished by a truly christian zeal to distribute the holy scriptures. Never before, were so many nations, and so many hearts united in a work of benevolence. Christians, in every quarter of the globe, are now offering their prayers and contributing their substance, for the extension of the bible to every tribe, and every family under heaven. The friends of this design will learn with pleasure, that during the last year, a national bible society has been instituted in this country, and they are requested to avail themselves of the attention and interest which this measure has excited, for the purpose of securing a more extensive patronage to this godlike charity. It is recommended that bible societies be formed in counties where none at present exist, and that branch societies be formed in towns where their operations will be thought useful. The plan of a branch society is subjoined to these remarks. In such a work, who will not bear a part? Who that has drank in the spirits of Jesus Christ, will not bless God for an opportunity of communicating the bible, that inestimable treasure, to his destitute fellow beings.

[Here follows the detail of a plan for a bible association.]

BAXTER.

This great man said some years before he died, that he esteemed Catechising to be so necessary and useful, that he would be contented to spend the remaining part of his life in that work, though he should do nothing else.

RUSSIAN BIBLE ASSOCIATION.

The following extract of a letter from an active agent of this Society, in Russia, is calculated not only to excite our gratitude to God, for the increasing prosperity of the Bible cause ; but also to animate our hopes and encourage our expectations, that the flame of love which first ascended from the enlivened hearts of Christians in England will extend itself farther and wider, till the whole earth shall be warmed and cheered with the brighter rays of the Sun of righteousness, to the knowledge of whom, under the Holy Spirit's influence, the Scriptures of truth form the legitimate channel. Alexander's visit to this country will long be remembered by young and old among us; and we trust that the disposition of his mind with respect to the circulation of the Scriptures received, in that visit, such a bias, as will cause the heart of millions in his extensive dominions to bless God for guiding his feet to these highly-favoured shores. It is well worth our notice, that, at the very time when the Report of the First Annual Meeting of the Bible Associations alluded to in the following extract was reading, an ukase was preparing for publication, wherein the peasants of that very district are declared free. O may this proclamation of bodily emancipation be the forerunner of much more important deliverance, from the slavery of sin and Satan to the service of Christ, which is perfect freedom!

"In my last letter to my dear friend Mr. Steinkopff, I gave some account of what we were enabled to do for the cause of the Bible Society in D—. I mentioned the zeal of the vice president, the worthy dean of the district. I intended giving you some account of the Bible Association which he has established among the peasants in his parish. It differs very much from what you understand by a Bible Association in England; but is admirably calculated for the state of the people in this country. It is more a branch society; every person paying a yearly subscription is a member of it. Some pay ten, others fifty copecks annually; and some a ruble, and even more. Mr. Forster, one of the elders of the Moravian brethren, is president; his assistant, Mr. Schmidt, is treasurer; the worthy and reverend dean, who is president of the mother society, is the first secretary; a young peasant is the second secretary, keeps the accounts, writes the addresses, &c. which he does in a manner that would do honor to any of us who are more experienced in these matters. Six peasants are the directors. These constitute the committee. The Society consists of between three and four hundred peasants. The committee meet regularly for business in the house of the worthy pastor. At first they were a little shy, never being accustomed to enjoy the privilege of sitting in the company of persons so much their superiors; and far less to sit at the same table, to consult about matters of so much importance. Now they feel themselves quite at their ease; they feel that they also have a part to act in the scale of human beings; and the dean assured us, with tears in his eyes that he has seldom heard so much good sense, or remarks so judicious, as those uttered by these good peasants in the meetings of the committee. Every thing is conducted with the greatest regularity. This summer they held their first annual meeting. The whole Society assembled at the parsonage, and at the appointed hour marched in solemn procession, two and two, with their committee at their head, to the church. The meeting was opened with a song of praise; their pastor engaged with them in prayer; the Report was then read, and the treasurer gave an account of their income and expenditure during the past year. An extract from the Report of

the Dorpat Society was now read to them, and afterwards a short account was given of what was done and doing by the Russian Bible Society, by the British and Foreign Bible Society, and of the progress of the work throughout the whole world. The meeting then concluded in a religious manner, in which several clergymen, who attended for the purpose, took part. The effect produced was astonishing. The poor peasants seemed now, for the first time, to feel that they also were MEN, and, as such, had a part to act. They felt themselves to be fellow-workers with all who are good and great in the best of causes. Their ideas were expanded, and they retired with reluctance from the scene, to them new, but most interesting. The result was as might be expected; immediately after the meeting a number became subscribers who had not subscribed before. Nor was this all: the account of this new thing spread around, and the peasants in some of the neighboring parishes have come forward and requested that their pastors should also establish such a Bible Society among them.

"We, with the committee in Dorpat, made arrangements for having them established in all the parishes of the district, which we hope will soon be done."

The writer then proceeds to describe the active and almost unexampled exertions of this worthy dean, not only in promoting the Bible cause by establishing associations, but also in the education of children, and by teaching them several branches of industry, and, among others, book-binding. This he has made to turn out to the advantage of the Bible cause; his own scholars have bound more than three thousand copies of the New Testament for the committee in Dorpat, and he has engaged to bind a thousand for the society in Riga. In short, the whole letter is one of the most interesting documents that has reached these shores from that once dark dungeon of slavery, but now rising into the scale of enlightened and free countries, under the benign and liberal sway of an Alexander, who, we trust, will yet do greater things than these, and, before he leaves this world, will from men deserve the title of ALEXANDER THE LIBERATOR AND THE CHRISTIAN.

Extract of a letter from Milton, Albemarle county, Virginia, dated 5th October, 1816.

We have just succeeded in forming a Bible Society in this county and Orange, which is to be Auxiliary to the American Bible Society; the officers have been appointed; you will shortly, I expect, see its Constitution. It is the first effort of the kind that we have made, and God has caused his own work to prosper in our hands. There is a good deal of wealth in the two counties; much good can be done, and though many who have "large possessions" have not experienced the rejoicing which an abiding faith in the Saviour of sinners produces; yet, God can, and has made use of them as instruments in his hands to "work his own praise."

The Female Beneficent Society of Windham, a Society which has been recently established, has appropriated 30 dollars to constitute the Rev. Cornelius B. Everest a life member of the American Bible Society.

FROM THE CHRISTIAN HERALD.

[We have the satisfaction to present to our readers the following *official statement of the BOARD of MANAGERS of the AMERICAN BIBLE SOCIETY*, which will give a general idea of the progress which that Institution is making in the good work confided to its management.

The favorable circumstances under which the American Bible Society was formed, are well known to the public.—High expectations of its ultimate success were cherished by its friends, in consequence of these circumstances. Nor have these expectations been disappointed. On the contrary, thus far, they have been exceeded. In the short space of six months, from Georgia to Maine, the impulse given by the National Institution has been felt. Its formation has been hailed as a great and glorious era in the history of our country, and its means of accomplishing the all-important end of its formation, have been increased with more than ordinary rapidity.

To gratify a laudable curiosity, expressed in communications from different parts of the United States, the Managers feel it a duty incumbent on them to publish the following brief account of the present state of the society.

Of the Managers chosen by the Convention for the current year, the following have accepted the trust, viz.—Henry Rutgers, John Bingham, Richard Varick, Samuel Boyd, George Suckly, Divie Bethune, William Bayard, Peter M'Cartee, John R. E. Rodgers, M. D. Dr. Peter Wilson, John Watts, M. D. Andrew Gifford, Thomas Eddy, Ebenezer Burrill, George Gosman, Thomas Carpenter, Leonard Bleeker, John Cauldwell, Thomas Stokes, George Warner, De Witt Clinton, Duncan P. Campbell, John Aspinwall, John Murray, jun. and Cornelius Hayer, of New-York; Joshua Sands and Charles Wright of Long Island; Stephen Van Rensselaer of Albany; Robert Ralston, Thomas Shields and John Warner of Philadelphia; Jeremiah Evarts of Boston; Samuel Bayard of Princeton.

The following persons, elected by the Managers, have accepted their offices :—

PRESIDENT, Hon. ELIAS BOUDINOT, New-Jersey.

VICE-PRESIDENTS—Hon. John Jay, New-York; Matthew Clarkson, Esq. do.; Hon. Smith Thompson, do.; John Langdon, New-Hampshire; Caleb Strong, Massachusetts; J. Cotten Smith, Connecticut; W. Tilghman, Pennsylvania; B. Washington, Virginia; C. C. Pinckney, South Carolina; T. Worthington, Ohio; John Bolton, Esq. Georgia; Hon. Felix Grundy, Tennessee; Joseph Nourse, Esq. District of Columbia.

Rev. Dr. J. M. Mason, *Secretary for Foreign Correspondence*.

—J. B. Romeyn do. *Domestic do.*

Richard Varick, Esq. *Treasurer*.

The following Societies have become Auxiliary :—

Societies formed before the American B. S.

New-York Bible Society, May 15th; Newark do. 21st; New-York Auxiliary do. 24th; Westchester county do. 27th; Albany do. 27th; Rensselaer county do. 20th; Orange do. do. June 11th; Ostego do. do. 13th; Norfolk do. (Virginia) 18th; Delaware county do. (N. Y.) July 10th; Saratoga do. do. 10th; Bible Society of Delaware (state of Del.) 25th; Union College Bible Society, 29th; Georgia do. August 3d; Virginia do. 6th; Petersburg do. (Vir.) 16th; Burlington Female do. (N. J.) 19th

Beaufort do. (S. C.) 21st; Female Bible Society of Mill Creek (Ohio) 25th; New-Jersey Bible Society 28th; Bible Society of Greene county (N. Y.) September 10th; Fairfield County Bible Society (Conn.) 17th; New-Hampshire do. 18th; Bible Society of Massachusetts 26th; Female Bible Society of Poughkeepsie (N. Y.) October 1st; Female Bible Society of Boston and its vicinity 24th; Female Bible Society of Newark, (N. J.) November 7th; Bible Society of Maine 24th; Bible Society of District of Columbia 25th.

Societies formed since the American B. S.

New-York Female Auxiliary Bible Society, May 11th; Albany do. do. June 3d; Rockland (N. Y.) do. 4th; American Bible Society of Young Men, New Brunswick, July 4th; Juvenile Female Bible Society of Elizabethtown, 6th; Female Auxiliary do. do. 8th; Elizabethtown Aux. Bible Society, 8th; Hampshire Bible Society (Mass.) 19th; Gloucester do. (New-Jersey—; Fayetteville do. (N. C.) August 9th; Female Aux. Bible Society of Courtland County (N. Y.) 13th; Bible Society of Westfield (N. J.) 22d; Courtland Aux. Bible Society 27th; Amity (Orange county, N. Y.) Female Bible Society Sept. 2d; Kentucky Bible Society 27th; Albemarle and Orange Bible Society (Vir.) Oct. 2d; Aux. Bible Society of Redhook and Rhinebeck 21st; Fishkill Aux. Bible Society 23d; Female Bible Society of Cincinnati (Ohio) 31st; Delaware County (Penn.) Bible Society 24th; Ulster County; (N. Y.) Bible Society Nov. 30th; Female Bible Society of New-Haven (Conn); Bible Society of the town of Bergen (N. J.)—.

There is reason to believe that there are more Societies who have become auxiliary, but the Managers have received no official account of them*. They regret this the more, because it prevents them from giving the fullest information on this subject to the public. They take the liberty of requesting every Society which becomes auxiliary, so soon as convenient, to give official information of the same to one of the officers of the Board, particularly noting the time when the connexion was formed.

The Long Island Bible and Common Prayer Book Society has so altered its Constitution, as to aid the Managers in translating and publishing the Scriptures without note or comment, in foreign languages.

The following Societies, without becoming auxiliary, have expressed their approbation of the National Institution by the following donations, viz.

The Female Society of Philadelphia, 500 dolls.; Charleston do. 500 dolls.; Cumberland County (N. J.) do. 50 dolls. Female Bible Society of Carlisle (Penn.) 140 dolls.

The Presbyterian Congregation of Princeton, N. J.; the Congregational Church of Hadley, Conn.; and the Second Church in Portland, Maine,

*From satisfactory documents in possession of the editor, the following Societies are also known to be auxiliary to the Amer. Bib. Soc. viz:

The B. S. of Salem and its vicinity (Mass.) October; the Auxiliary B. S. of the city and county of New-Haven (Conn) 17th Oct.; the Female B. S. of Green's Farms, town of Fairfield (Conn.) 50th.; the Vermont B. S. 21st Oct; the Female B. S. of Schenectady (N. Y.) 12th Aug. 1816, the Madison county B. S. (N. Y.) 1st Oct.; the Female B. S. of the city of Hudson and vicinity (N. Y.) Oct.; the Female B. S. of Kingston (N. Y.); the B. S. of Nassau-Hall (N. J.); the B. S. of Cumberland county (N. J.); the Female B. S. of Carlisle (Pa.); the Meadville B. S. (Pa.); the Staunton B. S. of Virginia; the B. S. of Charleston (S. C.); the Connecticut Reserve B. S. of Ohio:—

These, with the Societies above mentioned, make the number of Auxiliaries to the American B. S. to be SIXTY-SEVEN.

ED. CHR. HERALD.

have each paid in the sum requisite to make their Pastors Directors for life.

The Managers, through the liberality of the New-York, and Auxiliary New-York Bible Societies, having been put in possession of a set of stereotype plates of the brevier 12mo. size, directed a number of copies, not exceeding 10,000, to be struck off. Of these there have been printed—1000 copie on common, but good paper, and bound in sheep.

Price 70 cents.

2500 copies on fine American paper, to cost in sheets 68 cents.

Well bound in sheep about 88 to 90 cents.

There are now in the press

2500 copies on fine French paper, of linen rags, both whiter and better than the last mentioned. These will cost in sheets about 58 cents a copy, and well bound in sheep, from 70 to 80 cents.

The Managers recommend to every Society, sending an order for Bibles, to designate the mode of conveyance, the place to which they are to be sent, and the name of the person to whose care they must be directed.

They have also contracted for three sets of stereotype plates 8vo. and three 12mo. which it is expected will be completed in six or seven months. One of the 12mo's. they have resolved to locate in Lexington, Kentucky, under the direction of the Kentucky Bible Society.

They have accepted of the offer of the British and Foreign Bible Society, to receive as part of their donation, in lieu of money, a set of stereotype plates 12mo. of the French Bible, which when received will enable them to furnish the public with a supply of French Bibles.

As inquiries from different quarters of the country have been made on some points, to remove the difficulties which existed in the minds of some persons against the union with the American Bible Society, the Managers think it proper to state for general information on these points :

1. That every Auxiliary Society must determine for itself, what is their surplus revenue, after supplying their own wants; but that surplus when given, is at the sole disposal of the Managers. They will, however, thankfully receive recommendations as to the best way of disposing of the surplus revenue of any Auxiliary, reserving to themselves the right of adopting or rejecting the recommendation.

2. As to the interpretaton which each Auxiliary Society has a right of giving of the extent of their wants, the Managers respectfully suggest the propriety of each Auxiliary confining itself to its natural bounds. Unless this be done, one Auxiliary may interfere with another, and thus while one district is doubly supplied, another may be destitute.

3. It is distinctly understood by the Board, that every Society becoming Auxiliary, has a right of withdrawing from the connexion when they see fit so to do.

4. In conducting the business of the Board, the most scrupulous attention is paid to the diversity of denomination which exists among Christians. The meetings are opened with reading a chapter of the Bible, selected by the acting president. No other religious exercises are performed at any time. The Managers are deeply sensible that they superintend the concerns, not of a party, but of the whole body of Christians, who are united in the National Institution for the sole purpose of distributing the Bible without note or comment.

As one of the great objects of the American Bible Society is to supply the great districts of the American continent with well executed stereotype plates for printing the Bible, the Managers request that Bible Societies

in different parts of the country, would send such information as may enable them to determine in what places the unappropriated plates may be located to the best advantage.

In concluding this brief publication, the Managers request of each of the Bible Societies in the United States in existence, previous to the formation of the American Bible Society, that they will have the goodness to send on by a convenient opportunity a file of their printed reports, that thus a full history of what our country has done in this good and holy work, may in due time be prepared for publication. By order of the Board.

JOHN B. ROMEYN,

Secretary for Domestic Correspondence.

New-York, Dec. 17, 1816.

The different printers in the United States are respectfully requested to insert the above statement in their papers.

By a letter which the Editor has recently received from the Rev. John Dunlap, now on a Missionary tour through the western part of this state, it appears, that in the course of the last three months he had travelled about 500 miles, constantly preaching from five to eight sermons a week; that he has been received as the honored ambassador of Christ with affection and joy; that he has the prospect of organizing several churches this winter in that destitute and hitherto much neglected region. The members in communion in those churches will be comparatively few at present; but there is reason to hope that the Lord will in his own good time perfect the work thus happily begun, and crown the labors of his faithful servant in this part of his vineyard, with an abundant and rich harvest of souls, to the praise of the glory of his grace.

Chr. Herald.

TIME.

ADDRESSED TO A LADY....BY SELLECK OSBORN.

Mov'd by a strange mysterious power,
That hastes along the rapid hour,
I touch the deep-ton'd string;
E'en now I saw his wither'd face
Beneath yon tower's mouldering base,
Where mossy vestments cling.
Dark roll'd his cheerless eye around,
Severe his grisly visage frown'd,
No locks his head array'd;
He grasp'd a hero's antique bust,
The marble crumbled into dust,
And sunk amidst the shade.
Malignant triumph fill'd his eyes;
"See hapless mortals, see," he cries,
"How vain your idle schemes!
Beneath my grasp, the fairest form
Dissolves and mingles with the worm;
Thus vanish mortal dreams.
"The works of God and man I spoil;
The noblest proof of human toil
I treat as childish toys—

I crush the noble and the brave;
Beauty I mar, and in the grave
I bury human joys."
"Hold! ruthless phantom, hold!" I cried;
"If thou canst mock the dreams of pride,
And meaner hopes devour—
Virtue, beyond thy reach, shall bloom,
When other charms sink to the tomb,
She scorns thy envious power.
On frosty wings the demon fled,
Howling, as o'er the wall he sped,
"Another year is gone!"
The ruin'd spire—the crumbling tower,
Nodding, obey'd his awful power,
As TIME flew swiftly on.
Since beauty then to Time must bow,
And age deform the fairest brow,
Let brighter charms be yours—
The female mind, embalm'd in truth,
Shall bloom in everlasting youth,
While Time himself endures.

RICHARD REYNOLDS,
THE CHRISTIAN PHILANTHROPIST.

We feel it our duty to leave out a quantity of interesting intelligence lately received, in order to gratify and edify our readers by the following account of a most remarkable Philanthropist of Bristol, England, whose character and alms-deeds, shed a distinguished lustre, not only on the country which had the honor to give him birth, but also on the whole human family, every part of which he cordially embraced in the expansive affections of his benevolent soul—and especially on the Christian religion, of which he was an exemplary disciple and a shining ornament. He departed this life the 10th of September last. We extract the following from *the Bristol Gazette* of 10th October, giving an account of a public Meeting held at Guildhall, for the purpose of paying a tribute of respect to his memory, and establishing a Society which should perpetuate his name, relieve the wants of the numerous pensioners upon his bounty, whom his death hath left destitute, and afford assistance to the several charitable institutions of that city.

Chr. Herald.

The Rev. W. THORP addressed the Chair in nearly the following words :—

Mr. Chairman,
Sir,

Never surely were the inhabitants of Bristol convened upon a more solemn or a more affecting occasion than the present,—to render a grateful tribute of respect to one of the best of men, and to perpetuate the memory of a Philanthropist, of singular and transcendent excellence.—Thousands can testify that he was an ornament of our nature,—an honor to our city,—the glory of the Society to which he belonged,—and a blessing to the Empire and the World. When the eye saw him, it blessed him,—when the ear heard him, it bore him witness; he was eyes to the blind, and feet to the lame; *the cause which he knew not he searched out*; he made the Widow's heart to sing for joy; and the blessing of the out-cast Orphan, ready to perish, came upon him. He is now gone to that country from whose bourne no traveller returns: and while Bristol, with her Widows and her Orphans, are weeping over his ashes, the whole nation has reason to lament his departure. That departure however was attended with many alleviating circumstances, which, although they may deepen our sensibility, are calculated to assuage the violence of our grief. We sorrow not for this righteous man, as those that have no hope. We entertain the faith of Christians, and cannot give place to the despair of Heathens. He hath rested from his labors, and his works shall follow him, not to procure his title, but to prove his right to the Tree of Life, and to enter within the Gates of the Heavenly Jerusalem. We adore that kind and indulgent Providence, which spared his valuable life for so many years, & thus permitted him to mature those plans which he had projected for the relief of misery, ages after his decease. We congratulate our fellow-

citizens on the honor they have done to themselves, by assembling on this day, to embalm his memory with their tears,—to catch with his falling mantle the sacred flame that glowed with such fervor in his bosom,—and to do what within them lies to give immortality to a name, so dear and so venerable. That we may be enabled with more facility to transcribe his virtues and copy his example, let us review the character of that benevolence by which he was so eminently distinguished.

The benevolence of Richard Reynolds, sir, was of the highest order. It was liberal, diffusive, universal.—Not narrowed by party prejudice, nor bounded by the limits of party connexions, it embraced the Family of Man—yea the whole circle of living beings endowed with a capacity of pleasure or of pain. In its contemplation of the vast, however, it did not overlook the minute: in its comprehension of the whole, it did not, like the modern philosophy, neglect the parts, of which that whole is composed. Its operations were regulated by the respective claims of nature, of gratitude, of friendship, of consanguinity, of religious connexions, of moral worth, and of the various degrees of wretchedness amongst the unhappy objects upon whom his bounty was bestowed.

Proceeding, in the first instance, from compassion, it was afterwards purified by religious principle,—and strengthened by a sense of his awful responsibility, to the great Lord of All for the talent with which he was entrusted. Compassion, improperly cultivated, degenerates into an useless sensibility. The pleasure that attends it, soothes and deceives the heart. An interesting account of human wretchedness excites its pleasurable sympathetic emotions; the tongue utters the law of kindness; the man exults in his own virtuous sensibility, and thus becomes the dupe of self-deception. But to enter the abodes of the wretched,—to examine into debts, and wants, and diseases,—to encounter loathsome sights, and endure offensive smells within the sphere of infection; to give time, and thought, and talent, and labor, and property,—this is the substance and not the shadow of virtue; the pleasure of sensibility may be greater; but greater also is the danger of self-deceit. Death bed scenes, eloquently described, delight the imagination; but they who are most delighted, are not always the first to visit a dying neighbor, and sit up all night, and wipe away the cold sweat, and moisten the parched lip, and remove the phlegm, and contrive easy postures, and bear with fretfulness, and drop the pious thought, and console the departing spirit! Ah no! These boasted children of sentimental benevolence, may often repair to the temple of virtue, but not to sacrifice. Extreme sensibility is a mental disease; it unfits us for relieving the miserable, and tempts us to turn away, like the cold-hearted Priest and Levite. It avoids the sight, and suppresses the thought of pain,—stops the ears to the cry of indigence, passes the house of mourning, and abandons the nearest friends, when sick, to the care of the nurse and the physician; and when dead, to those who mourn for hire. And all this under the pretence of delicacy of feeling, and a tender heart! Such was not the benevolence of the Bristol Philanthropist. Those acts of bounty which flow from the influence of sensibility, soon fail: like the good seed fallen on stony ground, they soon spring up, and soon wither. But the benevolence of Richard Reynolds, purified, strengthened, and animated by Christian principle, was steady, uniform, and persevering. Neither ingratitude, nor imposture, nor opposition, nor even the frost of age, could chill its ardor nor relax its exertions.

It was active and industrious. His eloquence was not that of words, but of deeds. He said little, but he did much. He left others to define.

benevolence; HE studied the practice of it. While the sickly child of sensibility was weeping, HE was extending relief. While philosophers were disputing whether philanthropy arise from selfishness, or instinctive tenderness, or modes of education, or the force of early and local associations, or from the combined influence of all those causes,—heedless of their contentions, he exemplified in real life, privately, and before the world, the character of the true philanthropist. Their speculations he reduced to action—their abstract notions he embodied; and to their airy nothings he gave not only a local habitation, but a reality, a substance, and a form.—Like his beloved Master, whose spirit he had imbibed, and whose example he closely copied, he went about continually doing good.

His beneficence was guided by wisdom and discretion, it was not scattered promiscuously and at random, but bestowed upon such objects, and in such a way, as he deemed, (and he was a most excellent judge,) the most effective in promoting the individual and the general good. To furnish employment for the healthy and the strong; to supply the wants of the really indigent and necessitous; to ease the aching heart of the father, who after toiling the live long day, finds, instead of rest at home, that he is called to bear, what he is least able to bear, the cries of a numerous family demanding bread, when he has none to give; to assuage the sorrows of poverty, overtaken by sickness or overwhelmed with misfortune; to smooth the furrowed cheek, and make the winter of age wear the aspect of spring; to act the part of a father to helpless orphans, on whom no parent of their own ever smiled; to supply the want of sight to the blind, feet to the lame, and speech to the dumb; to rescue vice from guilt, and infamy, and ruin; and during the season of reformation, afford a shelter from the fury of the storm; to relieve the distress and yet spare the blushes of those who have known better days, by administering that bounty, which they in the time of their prosperity were ready to administer to others, these were the employments of Richard Reynolds—these the objects of his beneficence—these were the offices of mercy in which he delighted!—His heart told him what to do: his conscience, as the Vicegerent of Heaven, reminded him of the claims of moral obligation, and insisted that it must be done. His head devised the means, and arranged the plan of action; and his hands, obedient to the dictates of his heart, and the mandates of conscience, were ever ready to execute the plans which his head had formed. Thus his WHOLE EXISTENCE was consecrated to the cause of benevolence! If we love the modesty which concealed the hand that bestowed the princely donation, we revere the courage which occasionally stepped forward to avow himself the donor, when his design was to stimulate others to follow his example. His whole conduct was marked by the most consummate wisdom; and left us at a loss whether to admire most the benevolence of his heart or the powers of his understanding—the deeds of mercy which he performed, or the manner in which he performed them.

[Concluded next week.]

ANECDOTE OF THE LATE MR. FULLER.

The following instance of humble piety and love to young people, does honor to this great and good man:—

‘I have been thinking of a plan,’ says he, for disseminating truth among our little lace-makers:—A quantity of white wrapping paper is used in the sale of small parcels of lace-thread; so I will draw up a number of little hymns, the most impressive I can either find or make, and get them printed on one side of the paper: then every child that comes for a little thread, will find it wrapped up in a paper, containing a little hymn addressed to its heart.’

J. B.

THE INTELLIGENCER.

SANGERFIELD, JANUARY 13, 1817.

The police of New-Orleans have taken measures to prevent the introduction into their city of the convicts of the state of New-York.

Hon. Langdon Cheeves, late Speaker of the House of Representatives, is elected a Judge of the Supreme Court of South Carolina.

John Stebbens Esq. Teller of the Merchants Bank, is appointed Teller of the U. S. Branch Bank.

Andrew Seaman Esq. is appointed Cashier of the Manhattan Company, in the place of Samuel Flewelling Esq. appointed Cashier of the City Bank.

William Lee is now appointed accountant of the War Department, as heretofore announced.

180,000 dollars specie has lately been landed in Louisiana.

The Penobscot Indians are represented in the Bangor paper as uncommonly destitute of food and clothing, although government has sent supplies down for them.

Mr. F. Tudor has petitioned the Legislature of S. Carolina for the privilege of supplying Charleston with ICE.

Congress—The journals of Congress of the 26th and 27th ult. furnish very little interesting matter. The bill appointing a reporter to the U. S. Supreme court was rejected in committee—76 to 40. The President sent a message on the 26th, recommending further provisions by law, authorising the seizure of vessels equipped or equipping in the ports of the U. States, with the view to commit unlawful acts on the high seas, or to compromit the neutrality of the nation towards belligerent powers. A number of enquiries were ordered to be instituted, of minor importance.

INSTRUCTION OF THE DEAF AND DUMB.

We observe by an advertisement in the National Advocate, that a school is opened in New-York, by Mr. Braidwood, in which the deaf and dumb are not only taught to talk by signs, but to speak and read distinctly (understanding, by the motion of the lips, the conversation of others) they are also instructed in arithmetic, geography and the use of the globes, and every other branch of useful education. The system originated with the abbe L'Epee, but the improvement of articulation was made by the late Thomas Braidwood, of Edinburgh and London.

As an evidence of the superior advantages of the Scotch system;

it is stated, that the Earl of Seaforth, altho' deaf, and unable to articulate, was so perfectly instructed by Mr Braidwood, that he performed the duties of Governor of Barbadoes with satisfaction to every one, for several years. Argus.

President Washington's Farm, in 1789.

President Washington constantly employs 250 hands; keeps 25 ploughs going; sowed in 1787, 600 bushels of corn, 700 acres of wheat, and prepared as much for barley, potatoes, beans pease, &c. sowed 150 acres with turnips, and has now near 500 acres in grass. His stock is 40 horses, 112 cows, 25 working oxen, heifers and steers, and 500 sheep. He is constantly making various improvements in agriculture; and he visits his different plantations every day, if the weather is not stormy.

The expenditures of the state of Virginia during the last year, amounted to

\$567,711 51

The Revenue, amounted to 512,111 56

Deficit

\$55,599 59

"A bold stroke for a" woman—In N. York, on Monday evening a respectable shopkeeper, having occasion to pass across the Collect in his way home, was accosted by a female and asked protection of his company, as the way was somewhat lonesome: which was, of course readily granted. Being about half way across the Collect the female was observed to linger a little, and just as the gentleman was about to enquire the reason, a ruffian in female attire threw off a cloak, and the same moment leveled a blow with a large club at his head, which brought him senseless to the ground. When he recovered his recollection, he found his watch gone and his pockets rifled—Happily he escaped any very serious personal injury.

ONEIDA BIBLE SOCIETY.

The Directors of the Oneida Bible Society, request the Ministers within its bounds to take up contributions in their respective congregations for the general object of the Society. It is also requested that the money collected be transmitted to their Treasurer at the annual meeting of the Society, to be holden at Whitesborough on Wednesday the 15th day of January 1817.

DIED—At Hartford, (Con.) Rev. Nathan Strong; D. D. aged 69. Dr. Strong was an eminent clergyman, and had been settled in the ministry 43 years.

At Washington, Mrs. Burwell, wife of Hon. W. R. Burwell, member of Congress from Virginia.

George Kromer, of Farmington was killed on the morning of the 15th ult. by the fall of a tree. The circumstances are as follows:—Kromer with two others went out the preceding evening, hunting racoons; after traversing the woods for some time, they set fire to a dry tree, and laid down near it to sleep.—About 12 o'clock in the morning the tree fell, and Kromer was instantly killed. The other two escaped unhurt. He was aged about 35 years, and has left a wife and six small children to lament his sudden fate.

Conn. Courant.

Worcester, Dec. 13.

MELANCHOLY ACCIDENT.—As the mail coach left this village on Monday evening last for Boston, Mr. Wyman, of Winchendon, who was crossing the street on his way to the court-house, was knocked down by the forward horses, and the coach wheels passed over his body. By the assistance of those near, he arose, and was led to his lodgings, and put into a warm bed. He complained of being cold, and in about an hour after the injury he expired. Mr. Wyman was 75 years of age. He has left a widow and eight children. The last winter, a son of Mr. Wyman lost his life suddenly by an accident in a sleigh.—“Be ye also ready.”

Boston, December 21.

Robbery.—On Thursday evening last Elijah P. Goodrich, Esq. of Bangor, who was coming towards Boston on horseback, was met a short distance this side of Essex Bridge, in Newbury, by three highwaymen. They seized his horse, and demanded his money. Under pretence of taking his money from his saddle-bags, he took out his pistol, and fired, aiming at the man who held the reins, but apparently without effect. The fire was immediately returned, and he received a shot through his hand near the little finger, was taken from his horse, severely beaten, dragged over the fence, robbed of about seventeen hundred dollars, and left in a state of insensibility. He however recovered a short time after, and succeeded in getting back to the toll-house. He there found several persons, who went to the spot where the robbery took place, and found his watch which caught in the fence and was dragged from his fob, and about 70 dollars in gold and bank bills, that had fallen from his pocket.

The Eastern Mail Stage passed the spot about 15 minutes before the robbery took place. On passing the spot the horses started and the driver saw three men concealed by the fence. We have not heard that any trace of the robbers has yet been found.

DEAF AND DUMB.

Dreary the soul—the wandering eye
Gaz'd upon scenes it wist not what;
The earth was cheerless, and the sky
Delighted the poor orphan not.

None knew his wants, none felt his pain,
None wip'd the tears from Edward's
cheek;

He could not if he would, complain,
For, ah! he could not speak.

No father's tenderness uprais'd,
No mother's fond and partial kiss,
While the 'rest boy's sweet form she prais'd
Lighted his darken'd mind to bliss.

Where'er he rov'd, the hand of scorn,
Would point him as an idiot boy;
And long he held his way forlorn.
Nor knew a transient glimpse of joy.

Hungry and cold, he wander'd round,
With thorns was strow'd his piteous way
Until at length the Orphan found
A guardian angel in L'Epee.

That great philosopher, his mind
Open'd to reason's boundless store;
Pointed where comfort he could find,
When life's tumultuous strife was o'er.

'Twas then indeed the Orphan's face
Was lighted with a beam of joy;
He bow'd him at the throne of Grace,
“The happy, happy, Orphan Boy.”

U. S. GAZ.

FROM SOUTH AMERICA

We have pretty correct advices that a Portuguese squadron has entered the La Plata, to co operate with the expedition which landed at St. Catharines. It is said to have on board 500 troops tho' it is believed the number is underrated. It is said they would be suffered to occupy Montevideo as a prelude to their destruction, Gen. Artigas having 20,000 troops to attack them when the favorable moment presented.

From Venezuela we have advices, that the patriots had possession of all the Eastern Territory. Bolivar had been invited to come among them and assume the command. McGregor, who has recently distinguished himself, has been disgusted with the chiefs, and has started for Mexico.

Argus.

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